

CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Advanced Level

**SANSKRIT**

**9606/3**

PAPER 3.   **A** Short Essays  
          and   **B** *either* (i) Pāṇinian Grammar  
                  *or*     (ii) Higher Level Prose Composition

**MAY/JUNE 2006**

Additional materials:  
Answer paper

**TIME** 3 hours

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the separate answer paper.

Write your answers on the answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Section A will be collected after 1½ hours.

**INFORMATION FOR CANDIDATES**

The maximum number of marks for each question is shown in brackets [ ] at the end of each question.

When questions require answers in continuous English prose, candidates are reminded that the assessment criteria include the ability to organise and present information, ideas, descriptions and arguments clearly and logically, with correct use of grammar, punctuation and spelling.

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**This question paper consists of 4 printed pages.**

**A** Write short essays in English on **four** of the following:

- 1 Discuss the interplay of love and war in the *Mahābhārata*.
- 2 Are the *Laws of Manu* relevant in our democratic age ?
- 3 Does *Hitopadeśa* live up to its name by 'pointing out that which is beneficial' ?
- 4 Are the teachings of the Upaniṣads practical ?
- 5 Do the *Laws of Manu* offer any useful advice to modern monarchy ?
- 6 What advantages are there in reading Sanskrit literature in the Sanskrit language rather than in translation ?
- 7 Discuss the theme of loyalty in the *Rāmāyaṇa*.
- 8 The *Śrīmad Bhāgavatam* says of itself: 'When a scripture like this is available, what is the use of other texts ?' Comment.
- 9 Why is the *Bhagavad Gītā* one of the most commented upon texts known to humanity ?
- 10 In the Sanskrit literature you have read so far, what kind of 'world picture' has been portrayed ?

[Each essay carries 8 marks.]

B

***Either* (i) Pāṇinian Grammar**

Answer **one** of the **first three** questions and **five** from questions 4 – 12.

Essay questions [8 marks each]:

- 1 Illustrating with examples, outline the categories into which Pāṇini's grammatical sūtras are traditionally divided.
- 2 Show how the addition of prefixes and a system of suffixes enable a dhātu to give rise to an enormous variety of words.
- 3 Giving examples with translations, outline the system of compound words as traditionally viewed.

Technical questions [6 marks each]:

- 4 Of what sounds are the following *pratyāhāras* the names?  
(i) *aic*, (ii) *khar*, (iii) *śar*.  
(Where possible state the answer in collective terms rather than as individual sounds.)
- 5 Explain the following terms: (i) *ghoṣa*, (ii) *karma*, (iii) *kṛtpratyaya*.
- 6 Explain sūtra 'upadeśe'janunāsika it', giving an example of its application.
- 7 Explain the formation of 'rāmāya' from *rāma + ne*, naming the sūtras applying at each step of the transformation.
- 8 Give all the stages of *sandhi* change, as well as the sūtras governing those changes, for the following pairs of words: (i) *abhavat hi*, (ii) *guro asti*.
- 9 Explain in detail the following sūtras, giving an example of the application of each:  
(i) *iko yaṇaci*, (ii) *ṭānasīhasām inātsyāḥ*.
- 10 State the following:  
(i) the three forms of the 3rd *vibhakti* for *sītā*  
(ii) the three forms of the 1st *vibhakti* for *dhātr*  
(iii) the three forms of the 7th *vibhakti* for *hari*  
(iv) the three forms of the 6th *vibhakti* for *sarva* (masc.)
- 11 Give the meaning of each of the following when met in a Pāṇini sūtra:  
(i) *ati*, (ii) *pu*, (iii) *guṇa*.
- 12 Complete the following triads and name their *vibhakti* :  
(i) *am* ..... , (ii) *ṭā* ..... , (iii) ..... *ām*.

[Total: 38 marks]

[Turn over

or (ii) Higher Level Prose Composition

Translate into Sanskrit using the Devanāgarī script and observing the rules of sandhi:

Then at the height of fury, the valiant son of Daśaratha addressed his enemy:

“Having carried away my wife, you are no hero! Today with my arrows, I shall hurl you to the abode of Death. Your head, severed by my weapon, will fall into the mud of the battlefield where animals will devour it. Vultures will drink your blood as your body lies motionless on the ground.”

Speaking in this way, Rāma unleashed hundreds of arrows aimed at Rāvaṇa. At the same time, Rāvaṇa was wounded by rocks thrown by monkeys. Seeing Rāvaṇa weakened, his charioteer drove the chariot hastily away from the battle.

Rāvaṇa, his eyes red with anger, addressed his charioteer:

“Am I bereft of valour and energy, that you leave the battlefield without my permission? Certainly this was not an act of friendship or devotion; only an enemy would act as you have.”

The wise charioteer replied:

“I am neither afraid, nor mad, nor your enemy. Observing your fatigue, I saw not your proud confidence. My steeds were bewildered in the heat of battle. For these two reasons I left the battle. Now issue any command you wish, and I shall fulfil it.”

*Rāmāyaṇa* (adapted)

The following suggestions may, but need not, be used:

hero	<i>vīra</i> (m)	drives	<i>vāhayati</i>
Death	<i>yama</i> (m)	red	<i>rakta</i> (mfn)
mud	<i>pañka</i> (m)	confidence	<i>viśvāsa</i> (m)
wounded	<i>vraṇita</i> (mfn)	bewildered	<i>vyākula</i> (mfn)
rock	<i>śilā</i> (f)	heat	<i>tāpa</i> (m)
weakened	<i>durbalīkṛta</i> (mfn)	fulfils	<i>pūrayati</i>

[38 marks]